

THE BAPTIST RECORD.

OLD SERIES VOL XXXII.

JACKSON, MISSISSIPPI. ANG. 27, 1908.

NEW SERIES VOL X. NO. 35.

I Want Somebody to Show Susanna How to Make a Shirt.

We used to amuse ourselves very much about this simple expression. It came about this way: A neighbor boy was living with his widowed mother and two sisters. After awhile the boy decided to add to the feminine side the girl I call mine, whose name was Susanna. This all happened in the good old days of home-made vesture, and Jim's mother and sisters were expert with the scissors and needle, but Susanna unfortunately had never learned the art. But it fell to her lot all the same to make Jim's shirts, and so when she began she was very awkward. This was a little amusing to the mother and sisters who really would rather have kept the boy and his shirts themselves. So their amusement was an offense to Susanna. So to make amends to the offense, they undertook to show her how and to help her, but this only added insult to injury, and became at once more than she could bear. So for refuge she sought at once the one in whom she had confided, and with a stricken heart she poured out her griefs and told her tale of woe.

When he saw her tears and grief and heard the pitiful story, it was too much for him. He hurried to the house and rushing in, demanded an explanation. They told him kindly that they were only trying to show Susanna how to make a shirt. He replied in a tone that threatened sudden destruction, and said: "Yes, I'll show you how to show Susanna now to make a shirt!"

Now I think that many times we need to learned how to learn how. I believe the boy would have easily and readily learned to carry two pumpkins instead of one pumpkin and one rock, if some kind heart had taken pains to learn him how to learn how; but too many of us like Pilate, had rather scourge them sorely and then place them in the great public archway where everybody can cry. Ecce Homo.

Now I think Brother Sample did all this in the Record of July 16th, under title of "A Sad State of Affairs." And while I do not blame him for saying what he said, really I am glad he said it. I think it ought to be emphasized more and more, yet that does not keep it from hurting, and it hurts me all the more for several reasons: First, my physical condition does not allow or admit of my attending the conventions or any of the great meetings of any kind, so you see I cannot get in touch with the work or the great minds that could and would lead me and thus learn me how to learn how. You know it would be a great inspiration to me at every meeting. Second, my field of labor has never been enlightened along the lines of an aggressive, world-wide mission work. They have never seen it done, or heard a man that was in full touch with the work tell it to that extent that it would help their understanding and cause them to feel the weight of the power of the Great Commission. And perhaps this same condi-

tion prevails with many of the ten thousand churches that Brother Sample spoke of that gave nothing to missions.

Some of them perhaps are being led captive by the devil at his will through the cunning device of opposing the board, not willing to work themselves or to pay those who do work; and it is a lamentable fact that they prefer darkness to light. Oh, that I could find some plan by which our people could be informed! I am hampered, notwithstanding I wept, and prayed, and worked, till I am ready to faint by the way, the burden is too heavy.

And last but not least, our community has recently been sowed down with those Scarborough circulars. They are anti-board, anti-peace and consequently anti-Christ, because Christ left this peace with his people, in short they are anti-just anything that makes for good. On the other hand they are seditious—at war with the works of righteousness—fighting against God. They carry with them the spirit of evil and stand for all that is meant by spiritual wickedness in high places, because it disturbs the minds of the uninformed people of God and thus deals a blow at that peace that Christ left with his people. They my people, cry out for information, and ask me what about it, and if I fail to declare the whole council, then Brother Sample is ready with his scourge. Then he goes on to tell what big things he would do if he were a preacher. It is a great pity that he is not. A bird that can sing and won't sing ought to be made to sing; or do I hear a voice saying "He that knoweth his Master's will and doeth it not shall be beaten with many stripes?" And this was not Pilate scourging to please the people, but a father training his children.

So now, Brother Sample, you just come over and show Susanna how to make the shirt; it is a Maseedonian cry, and I think you would do well to heed it.

Can we whose minds are lighted
With wisdom from on high,
Can we to men benighted,
The lamp of light deny?

Would you be carried to the skies
On flowery beds of ease
While we are fighting to win the prize
And tugging through bloody seas?
Surely not.

I hope this will induce some good man to leave the stalls for just a little while and come and help us.

James L. Arnold.

Field Notes.

A recent trip over the M. & O. Macon.—Here found Pastor King busy looking after the new church building in course of construction. The old building torn away and a substantial brick takes its place. It is modern in design with 8 Sunday School rooms, besides the main Sunday School room. The house is to cost \$10,000 or \$12,000. The cause is prosper-

ous under the ministry of Brother King.

Brooksville.—Found Pastor Bostie in a series of meetings in his church, Brother M. O. Patterson doing the preaching. Two days were spent here by this scribe, taking in the meeting and looking after Record's interest. Interest in the services was fine, the preaching excellent and up to the time of leaving some 12 or 14 received for baptism.

A few hours were spent in the town of Shannon. Did not have the pleasure of meeting the pastor.

Union Church, W. B. Holcomb, pastor. A meeting of days was in progress; Brother R. H. Purser was on hand doing the preaching. Three days were spent here attending the services and taking Baptist Record subscriptions. The Union folks are good people and good livers, but not many of them read the Record; this is not as it should be.

Quitman.—A day and a night were spent here looking after Record interests. In the home of Dr. and Mrs. McNair this scribe always finds a cheerful welcome. It is so restful to be in their home, but in the travels of this scribe many such are found, and the extended kindnesses are gratefully remembered.

Waynesboro.—A day and night spent here were enjoyed. In the home of Brother Truman Gray pleasant entertainment was found. This church has extended a call to Rev. J. E. Thigpen. Whether he will answer favorably is not known by this writer. A good church, excellent people and a good town await his answer.

Shubuta.—Rev. J. J. Walker is the beloved pastor. He is doing a fine work and his people believe in him. He preaches to DeSoto and a church a few miles in the country, half time to S., and one-fourth time to each of the other two. Brother W. H. Patton, the untiring temperance writer and worker lives in this place. The writer shared the hospitalities of his home during his stay, and although he and his son were keeping "bach," nothing was wanting to the comfort of the visitor.

Stonewall.—Pastor Briant has resigned and the church has called Rev. W. A. Lusk. He will probably locate with him.

O. M. Laicas.

Silver Creek Church.

Just closed a fine meeting at Silver Creek. Preaching done by J. F. Finley of Gulfport. Results: 23 accessions, 15 by baptism, besides one of the greatest revivals experienced by the membership in many years.

Brother Finley is one of the strongest gospel preachers it was ever my pleasure to listen to.

May God bless him in his fearless fight.
J. C. Parker,
Pastor.

Clinton, Miss.

Prohibition Laws.

Dear Brother Bailey:

At your request I have prepared in brief the whisky laws of our State, and is as follows:

Section 1746. Code 1906 makes the penalty for selling, bartering or giving away to induce trade, any vinous, alcoholic, malt, intoxicating liquors or bitters or other drinks, which drunk to excess will produce intoxication, a fine of not less than fifty dollars, nor more than five hundred dollars and may be imprisoned also, etc. The fine for the second conviction shall not be less than \$100.

Section 1747. provides that wholesale druggists, domestic and doing business in this State may sell to retail druggists and physicians in quantities not less than one gallon.

Section 1744. provides that in addition to the penalty for selling liquors that the convicted one is liable to the State, city, town or village and county, each the sum of five hundred dollars. The State Revenue Agent, County Attorney, City, Attorney, may bring the suit in the name of either to recover same. The suit may be brought by attachment without bond. I might here say that this statute is seldom enforced for the reason that a large per cent of the blind tigers never have any visible property out of which this money could be collected.

Section 1745. provides that possession of United States license or of appliances for retailing makes it presumptive evidence of guilt. We might here say a word about what is presumptive evidence?

Funk & Wagnall's Office Dictionary says, "Giving rise or founded on presumption; affording reasonable grounds for belief."

Anderson's Law Dictionary says, "Evidence offered under circumstances from which, if unexplained, the jury may or may not infer or assume other circumstances or facts."

Again he says: "Next to positive is circumstantial evidence, or the doctrine of presumptions. When a fact cannot itself be demonstrated, that which comes nearest to proof of the circumstances necessarily, or usually, attending it; this proof creates a presumption, which is relief upon till the contrary is established."

Section 1748. Intoxicating liquors kept for sale or offered for sale in violation of law may be seized and destroyed.

This is done by some creditable person making affidavit that he has reason to believe and does believe that intoxicating liquors are being kept for sale at a place specified by the person, and upon the affidavit a search warrant is issued commanding the officer to search the premises and if any liquors are found to seize same and hold for the owners, but in case no one files claim to it after a certain period of time, the liquors are destroyed. If claim is filed, the question arises is whether he kept it for sale, or to give away to induce trade, or to better the same. If the State fails to show that it was kept for sale, it is given back to the claimant without cost.

I might say here, that the seizure of liquors avails very little, when the officers stop after seizure. The owner cares very little for the sale of the same, knowing that if he files claim to it, that a volley of fire-eating questions come to him, such as he doesn't care to answer. Can't stand the testing process.

Section 1752. This is a good law. One that would effect much if enforced.

An officer or five or more citizens may file a petition with any mayor or justice of the peace stating in said petition that they believe that certain persons or persons have knowledge touching the violation of law against the sale, barter or giving away to induce trade or the unlawful keeping of the same, and after providing the officers with the necessary "Cost," for it is important, a subpoena is issued to such persons named to appear before him on a certain day to be fixed, and there submit himself to the court and answer all questions pertaining to the unlawful sale of whisky, and may continue from day to day as a grand jury, empowered to punish for contempt, etc. This may develop into several charges against and warrants may be issued.

I have seen this tried and it has done good. Yes the witnesses don't like it at all, just such another lending of whisky to this one and that one, etc. I wonder when the search is made and liquor is found why they don't follow it with this examination court and subpoena the last member or any patron for explanation of this and that etc. One may say I am a business man, and can't; and another says "I am between two fires." All have reasons. "Reasons."

It is a violation of law to sell whisky to a minor, Indian or habitual drunkard, and the fine is not less than one hundred dollars nor more than one thousand dollars.

1759. Prohibits the sale, giving away, any intoxicating liquors at or within two miles of a place of worship, save for sacramental purposes.

1763. If any candidate for public office or other person, shall treat, or bestow any intoxicating liquors to any voter with intent to influence his vote is liable to a fine of not less than \$25. I wonder why there was so much beer just before the election here?

Section 1764. Every owner, lessee, sublessee, or occupant of any boat, house, out-house or other building in which liquors are kept for sale, barter or to be given away in violation of law shall be fined not less than fifty dollars. It also provides that the owner, lessee, or sublessee or occupant who knowingly permits the sale, barter, or to be given away in violation of law, that such one must give this information to the officer in order to be exempt from prosecution.

1768. Provides that the tax collector of each county, and the mayor of each town, shall, on the first day of every term of circuit court, furnish a list of licenses to the grand jury, meaning internal revenue license obtained to retail, etc.

1771. If any person shall act as agent or assistant of either the seller or purchaser, in effecting the sale of whisky, intoxicating liquors, bitters or drinks, etc., shall be guilty of a misdemeanor and upon conviction be fined not less than \$20, nor more than \$150, and imprisoned not less than one week nor more than three months. You will note that both penalties, fine and imprisonment must be imposed.

1772. Soliciting orders. This section is almost lost. They say it will not stand the test. As to the representative of a foreign concern we agree. It provides if any person shall solicit orders for the sale of or shall sell any liquors, bitters, or drinks, the sale of which is unlawful, shall, upon

conviction, be fined not less than \$20, nor more than \$150, and imprisoned.

1773. Provides that liquors carried to a place of amusement, entertainment or any public assemblage for sale or to be given away, and subject to a fine of not less than \$10, nor more than \$50. Note. To be given away is a violation of law.

Section 1792. This is worthy of note. Witness to testify though it may incriminate him, but his testimony shall not be used against him, provide dhe does not testify falsely, for which he may be prosecuted for perjury.

1794. C. O. D. Liquors: register to be kept of persons to whom delivered. Every express company or other common carrier shall keep a register of liquors shipped C. O. D. or with bill of lading attached of the persons to whom delivered, making it a misdemeanor to fail to keep same.

Section 1795. Provides that the receiver of such liquor (C. O. D.) to use the same within 100 feet from the point where delivered to such receiver, and is unlawful for such receiver of such liquors to sell or give same away to any other person under penalty of unlawful sale of whisky. This is a most peculiarly constructed law, but it seems to have put a stop to the shipment of C. O. D. liquor or with bill of lading attached.

Section 1797. Provides that it shall be unlawful for any person to have possession of intoxicating liquors with the intention of selling same or for sale or to be given away in violation of law.

1798. This section has been often misconstrued by some laymen. It provides that the proof of the possession of one-half gallon by any person in this State, shipped into the State by express or otherwise conditioned upon the payment on delivery, shall be against the possessor charged with a violation of law of either or any of the provisions of the preceding section, and prima facie evidence of guilt.

It means possession of one-half gallon or more of intoxicating liquors shipped into this State by express or otherwise C. O. D. or with bill of lading attached is violation of law and prima facie guilty. It enumerates a282i 00ai. 6 awowip kahov has reference to C. O. D. liquor or liquor with bill of lading attached.

One may order whisky or pay at the time or ordering or pay later on if he can find one who will credit him, just so the whisky is not shipped collect on delivery, not the freight or express, but the price of the liquor. I put it as plain as I know how for the benefit of some few marshals and constables I happen to observe.

This about includes the present law on whisky. Of course the acts of 1903 will play a part after Dec. 31, 1908, when all wet counties now selling whisky by virtue of the local option law resulting in favor of the sale of whisky will take a seat with us on January 1, 1909.

The foregoing brief of the whisky law was prepared as though the sale of whisky was prohibited in all counties of the State, but meant only the counties where elections had been held on the liquor question and resulted against the lawful sale of same.

After January 1st, there will be no more lawful sales of whisky in the State until a change in the law is effected. There may be sales all right, just as it is now. I favor the detective force, and to be paid by the city, county or State, as the necessity of the case may require.

It is a little difficulty for me to close here, but I know the brief is quite lengthy, and must do so.

R. D. Cooper.

Patience as an Active Virtue.

Patience has been pictured as "sitting on a monument," and not a few people seem to imagine that a state of repose is the normal condition for one who would exemplify this important virtue. While it is true that the mind should be calm and the soul at peace, it is not true that inactivity, life on a perch, should be characteristic of those who undertake to meet the trials and ills of life patiently. The writer to the Hebrews presents a more attractive picture when he sketches the contestant in the athletic contest as running the races with patience. The Christian life is a struggle; the only question is as to the spirit which we bring to the struggle. Shall we fret and chafe ourselves and expend strength for naught? Or, shall we own our souls, command our energies for useful effort, refuse to be discouraged or diverted from our high aims by disturbing conditions?

No one who seriously undertakes to work righteousness will escape troubling experiences. The evils against which we contend would furnish abundant opportunity for the exercise of patience were there nothing else to elicit it. When we come into grapple with the wrong tendencies of our own hearts, seeking to drive out unworthy desires and purposes, aiming at the purification of our hearts and the ennobling of aspiration, we find ourselves engaged in no task that can be accomplished in a day.

Over and over again are we compelled to summon ourselves to effort. Repeatedly, when we fancy that victory has been won for good and all, are we taught that the foe which we thought destroyed was only stunned and has not only regained consciousness but seems more vigorous than ever. The man who undertakes to cooperate with Jesus Christ in making his own life what it ought to be will need to be actively patient.

Some of those who read these words are engaged in efforts to reform society. We would banish from the community the saloon, the brothel; the dance hall, the gambling den. We would make it impossible for the drunkard factories to ply their business in the commonwealth of which we are citizens. Whatever the form of helpful endeavor in which we may engage, it is certain that we shall never accomplish the end in view by one vigorous spurt. Just when we are congratulating ourselves that the enemy, at last, has been put down and out, he shows his head and manifests his vitality in some place or manner entirely unexpected. There is an honored proverb which declares that "Eternal vigilance is the price of liberty." Eternally patient endeavor is the price of an orderly community. One is sometimes tempted to believe that those who are devoted to pursuits which tend to destroy manhood are much more richly endowed with that endurance essential to success than are those who stand for temperance and righteousness.

But it is not only patience with ourselves or with those who are devoted to unrighteous ends that is necessary in order to the most valuable accomplishment, but patience with the good. Not all right-meaning men are wise. Some who aim at the best for

themselves and others are very trying. Not all church troubles come from the presence in the church of men and women who are bent on doing wrong. In fact, in a majority of cases where serious difficulty arises, people with a plethora of good intentions may be found on either side. It is even possible that we, ourselves, may be mistaken and so be found "fighting against God." Nowhere does patience have a wider field for its exercise than in relation to the Christian with his fellow Christian.

It is just here that the importance of active patience is most strongly emphasized. The Christian experience does not need to be told that there is a strong temptation to step down and out when things do not go as we think they ought. In every community people are to be found who were once faithful and useful members of some church and now are eiphers, religiously considered. Not all of them have dropped out of work because they were impatient, but many of them have. Some one, or more, with whom they have been associated in Christian effort, proved unspeakably trying, and instead of running with patience, these disciples have dropped out of the race. Nothing is more common than for good men and women to imagine that their withdrawal from Christian activity is in the interest of the kingdom of God and in order to preserve peace, when the truth is that it is simply the manifestation of their unwillingness to be actively patient.

Laziness is not patience. Indifference to the interests of the kingdom of God is not patience. The coat of arms of the family of the patient man is not a bird on a branch, but a runner with every muscle strained to the uttermost. Life is full of discouragement. The soul sometimes grows weary almost to death with the ceaseless attacks upon its integrity, with the endlessness of moral conflict. What then? Fill the vision with Him who endured the contradiction of sinners. It is the man who sees the invisible, who fills his heart with the story of the earthly life to God's Son until the mind which was in Christ passes over into himself, who will bear all things and hope all things.—The Standard.

Brooksville.

We have just closed a good meeting. Brother Patterson of Kosciusko, did the preaching to the delight and edification of all. We organized a soul-winners' band and entered every store in town and held prayer services. We found these services to be far-reaching and very helpful.

Brother T. D. Brown of Newton, led the choir, having with him Mr. H. E. Walton, a very fine cornetist. The music was excellent and inspiring to all.

There were sixteen accessions, thirteen for baptism and three by letter.

We are encouraged more than ever before to "go forward" doing valiant service for our Master.

W. M. Bostick.

The Answer.

Dear Brother Bailey:

In your kindly criticism of my article on "The Meaning of Christ's Baptism," you call in question the following statement, and ask for an explanation: Baptism was not a mark of solidarity of the race, because it was not for all men, but for believers only, and Christ did not belong to that class." Your point was raised against

the last clause in this sentence, and you say Christ must have been a believer or an unbeliever, and ask me "which?" I answer, neither. It was Webster, I believe, who said: "Pay attention to definition and it will lead you out of mental fogs." We cannot define believer so as to make it apply to Christ. A believer is one who has passed out of condemnation into justification by virtue of his faith. I believe you will agree with me that this is the Bible idea of it. You must readily grant, that this will not define Christ, though it will define you and me. Faith is a substitute for personal righteousness (Rom. 4:3,9). Christ possessed personal righteousness and therefore did not need faith—a substitute. Belief and unbelief can apply only to those who are defective in Character, so that would exclude Christ. He is the object and not the subject of faith. He is the one to believe on, and not the one to believe. Paul told the jailor to believe and he would be saved. That is the experience of every believer. But it is not the experience of Christ. Could you define believer, so as to make it apply alike to jailor and Christ? I don't think you can. I think this is sufficient to show that Christ did not belong to the class of believers.

H. W. Rockett.

Salem Meeting.

This is a historic church two miles from Learned, in the old Central Association. It has had many good pastors—Such men as Pettigrew, Sibley, Lewis, Thigpen, Carter and a host of others. Brother E. W. McLendon is the present pastor and has strong hold, and is doing a good work.

Eighteen years ago I was in a meeting at Learned and at Salem—since then many of the older ones are gone, and the old church house has given away to an we one, and signs of much improvement all along the line.

This is a splendid section of the country. Pastor McLendon baptized 10 young people and received 2 by letter.

Brother Haman, who was also once pastor here, now lives at Learned, attended the meeting. He was reared in these parts and is well reported.

J. H. L.

Elder T. C. Schilling's Book.

A copy of Brother T. C. Schilling's book, "Abstract History of the Mississippi Baptist Association" has recently come to me for the Mississippi Baptist Historical Library. As the name indicates the book is a compendium of the doings of this, the mother of associations in Mississippi, from 1806 to its centennial session in 1906. The work is done in that careful and painstaking manner which is characteristic of all Brother Schilling's work. The interest of the book is greatly enhanced by the biographical sketches interspersed throughout the work. It has also more than sixty pictures of the leading preachers and laymen who were the principal actors in this association during this century of Baptist history. In this work Brother Schilling has made a valuable contribution to Baptist literature, which ought to be of more than local interest. All our people ought to know the beginnings of Baptist history in Mississippi. The book ought to have a large sale. Write Rev. T. C. Schilling, Magnolia, Miss.

W. F. Yarborough.

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The State Farmers' Institute and Industrial Convention will be held at the Mississippi Agricultural and Mechanical College at Starkville, September 8, 9, 10 and 11. This meeting ought to be utilized for great results. All agriculturists who can do so, should attend.

We extend to Rev. R. C. Wooster of this city, our sincere sympathy in the death of his father, who recently passed to his reward in the 82nd year. He had been a deacon for half a century, and had purchased to himself a good degree and great boldness in the faith. He lived and died in New England.

It was decided at the meeting of the Executive Committee of the Baptist World Alliance at Oklahoma City, and more recently conferred in by Mr. Shakespeare, Secretary for Great Britain, that because of the questions of immense importance to Baptists, which are to come before the Ecumenical Council in Scotland, 1910, that we postpone the meeting of the Baptist World Alliance in Philadelphia to 1911. The two would necessarily conflict.

The association season is rapidly approaching. The first meeting will be that of the West Judson, at Bissell, on September the 1st. Then others follow in rapid succession through September and October. These occasions ought to be utilized for devising great things for the extension of the Master's Kingdom. But what we ought to do is to get rid of the spirit

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of unrest and anxiety to get back home. Brethren, for God's sake, let us go to these meetings forgetting the things that are behind.

Do not fail to read what Superintendent Carter says in this issue about the needs of the Orphanage. We learn that, for the three months of June, July and August not more than half enough funds have gone to the Orphanage to meet the current expenses of those months. Let everybody go to the Associations prepared to contribute a little cash to help out in this hour of need. All do a little, and everything will come out right.

Brother Ball asks how many teachers in our Colleges do as Dr. G. M. Savage of the Hall-Moody Institute does—"get out into the country and hold a meeting?" The ministers in the faculty of Mississippi College, President Lowrey, and Sproles, teacher of the Bible, preach almost every Lord's day. And Professors Aven, Godboldt, Johnston and Wallace speak frequently, and some of them every Lord's day to the churches on the Laymen's Missionary Movement and Sunday School work, to the edification of the people. If any church desires the services of any one of these brethren, an invitation will bring him.

We called on Bro. Rockett to "turn on the light." He has done so; and has helped the matter very much. But the thing we had in mind was to prevent making the impression on the reader that Jesus and his disciples stand in separate classes, really apart from each other. In the Book, great emphasis is laid upon the oneness of Jesus and believers, and to say that "Christ did not belong to that class" smacks of apathy. Our belief is that the ideal relation between Jesus and the believer is that of unity—they believe the same things, desire the same things, hope for the same things, labor and suffer for the same things. In a very important sense they do belong to the same class, Jesus the Leader and the disciples the followers. Our criticism was that Bro. Rockett's declaration comes close to the borderland of danger in doctrine. We are so essentially one that Jesus was not ashamed to call us brethren.

Sandersville.

Please say we have closed a great meeting at Sandersville. Had 50 additions, 37 for baptism. The greatest meeting in the history of the town. I have never seen such manifestations of God's saving power. The Christians built up and going to work for Christ.

Brother Langham, a young preacher from South Mississippi College, is their pastor. He is doing a good work.

Rev. Wm. J. Williams of Hazlehurst, has our profound sympathy in his recent bereavement in the loss of his wife. She had been an invalid for a number of years, and was a great sufferer. She was a woman of rare grace and culture from one of Kentucky's best families. Her remains were carried to her "old Kentucky home" for interment from which said mission Bro. Williams has recently returned.

On account of her illness he has not been actively engaged in the pastorate for the last year or two. He is now ready, though not strong himself, to take up the work of preaching again.

It is to be hoped that some one or more of our churches will lay hold on him and keep him in Mississippi. He is a preacher of more than ordinary ability, having inherited some of the strong points of his illustrious father, Professor William Williams.

About the Orphanage.

Dear Brethren:

It is again about time for the annual meeting of the associations, and among the many other objects to be brought before our brethren is the Orphanage. I expect to attend as many as I can, but it will be impossible for me to attend all.

I ask that some brother or brethren in each association take upon themselves to look after the interest of the Orphanage.

We now have 161 children in the home and others to come soon.

We consume 10 bbls. of flour per month; 150 lbs. of lard, less than a pound for each child; 250 lbs. of meat, (a little more than 11-2 lbs. for each child), 2 bbls. of molasses and other things in proportion.

Shoes, think of it! Coal and wood, etc.

All of these things must be had, and the beauty of it is that these things or the money to buy them have always been provided by you brethren without a field agent or even the expense of visits from the Superintendent.

This has been the hardest year we have had in the five years that I have been here, but if each association will take a collection for the Orphanage, it will bring us through all right and relieve the immediate situation, and the annual collections will set us up all right, and enable us to meet the growing demands upon us. We believe in you, brethren, and are happily trusting you.

Fraternally,

J. R. Carter.

A Great Meeting at Evergreen.

On the fourth Sunday in July, the writer with Rev. W. N. Swain, began a meeting at Evergreen, Miss., which resulted in the greatest meeting the church has ever had. Everybody seemed to be in readiness for the meeting. Almost all the Christian people of the community joined in the meeting, submitting themselves to God for service. The writer has been preaching now eight years, and has never held a meeting where the people joined in more heartily.

There were conversions at almost every service, and accessions to the church just as regular.

So far as we can learn the results of the meeting were thirty-eight accessions to the church, thirty-three by baptism, five by letter, several other professions. We expect yet a greater harvest.

Brother Swain did all the preaching, and did it well, to the satisfaction of pastor, church and at least most of the people. May God's richest blessings rest upon his work in other fields. The Evergreen people know how to treat a pastor and his helper.

By the pastor:

T. S. Baskin.

Abundant in Labors.

Dear Record:

I have just spent a week with Brother J. F. Tull in a meeting with Mt. Zion

Thursday, August 27, 1908.

Church in Simpson county. It is a delightful privilege to work with this earnest and successful pastor. Mt. Zion is a large country church of some two hundred and fifty members situated in the midst of a fine farming section. Great congregations greeted the preacher, and the Lord added His blessing.

This is the second meeting in which I have been with Brother Tull this year, having been with him in his home church, Mt. Olive, in the early spring.

I know of no pastor in our State who is reaching more people than J. F. Tull. Besides giving Mt. Olive half time, he preaches regularly at Rock Hill, Covington county, and at Mish, and Saratoga. It is safe to say that not less than fifteen or eighteen hundred people attend upon the ministry of this pastor. This work calls for great powers of physical endurance, many sacrifices, and a good degree of consecration and skill in the management of church affairs. And I have found by a somewhat intimate association that Brother Tull has these characteristics. He is also one of our very best preachers, Scriptural, sane and safe.

The Lord bless his faithful labors, and also the service of all others who, like him are not sparing themselves in their work for the cause of Christ.

Fraternally,

J. N. McMillin.

Mt. Olive.

Dear Brethren:

God sent me out to Mt. Olive Church last week to labor with the pastor, Brother H. A. Pickard, in a revival meeting, and I feel that I must tell God's people of His glorious work among us.

Only two propositions were made in the services—to those who had turned from their sins to Christ for salvation and to those who wanted God's people to pray that they might see the way to Christ.

In all, twenty-five came forward in response to the first proposition and five presented themselves for baptism, three stalwart young men and two little girls. These were baptized Sunday morning. Others will doubtless present themselves at the churches of their own communities, as a large number of the twenty-five came from other church neighborhoods. From expressions from many of God's people there, the Holy Spirit built them up in the most holy faith and enabled them "with joy to draw water out of the wells of salvation."

This is my first experience of the kind and I feel that I have tasted of the blessedness of doing something for the Lord.

May God continue His work in that field, guiding the faithful pastor and adding daily to his flock such as are being saved.

Let us say with Isaiah of old, "Lord, I will praise thy name for thou hast done wonderful things."

Yours in Jesus Christ,

Gordon B. Hurlbutt.

Mathiston.

Our meeting at Mathiston began on Sunday, Aug. 9, and lasted 8 days. It was a glorious success from the first to the last, the Lord was with us in every service, 58 delegates were had to the Baptist Church, 40 were by profession of faith and baptism, some of the ring leaders in sin in the town were converted, and in 48 hours after their conversion led in the young men's prayer

THE BAPTIST RECORD.

5

A Word.

I received my first copy of the Record Friday, and found so many good things in its pages that I was made to regret that it had not all the while been a visitor to my home.

We have just closed a meeting at Station Creek Church, Brother J. W. Steen doing the preaching, in which eleven professed faith in Christ and united with the church, and one joined by letter.

Sincerely,

Collins, Miss.

Chas. F. Andrews,
Pastor.

Belzoni.

Dear Record:

I have just returned from Four Mile Lake where I assisted Pastor S. R. Gordon in a week's meeting. 26 additions, 20 by experience and baptism, 12 gave their names to unite with the M. E. Church. Old men and old women were converted.

Brother Gordon is a fine pastor, mixes well with his people, making no mistakes, wins friends and holds them. This church has some of the best working young people. They pray, talk, and sing with great power. Dinner on the ground. There sermons and three prayer services each day. The church and people love brother Gordon.

B. L. Mitchell.

The Little Story of Bentley Church.

This is a little Baptist Church in Calhoun county, was organized 10 or 12 years ago—was not able to pay a pastor's salary, so the Board supplemented—but it seems that the pastors thought more of the salary than they did of the church, so they let it die and threw it away. Then they came in a buggy and carried me to the church, and I began preaching to them a little more than three years ago. We began with less than fifty members, now it is a model little country church of about 140 members. 70 have been baptized in this time. We had a glorious 8-days meeting, the first of August, baptized 10, received 3 by letter, the church thoroughly revived, they said this is the very best meeting we have had.

James L. Arnold.

Three Scholarships.

The Baptist Record owns three scholarships in Business Colleges. One in Harris Business University, Jackson, one in the Queen City Business College, Meridian, and one in Hattiesburg Business College. Any one contemplating entering a business college at any one of these places would do well to write The Baptist Record, Jackson, Miss., for prices and terms.

McComb City.

On last Sunday Brother Jas. B. Leavell preached his farewell sermon for us. Text Numbers 6:24-26.

During his stay here with us, he has made many close friends, and consequently they were rather reluctant in giving him up. May God's richest blessings attend him through life, and great rewards await him when he shall finally be ushered through the gates into the city of God, there to share the blessings of life eternal.

Jas. H. Aycock.

Resolutions.

Whereas, It has pleased our Heavenly Father, in his infinite wisdom, to call Rev. J. P. Culpepper, our beloved pastor, to labor in his vineyard in another field, and

Whereas, Having been closely and tenderly associated with Brother Culpepper as pastor and church, as Shepherd and flock for the past four years, and having shared our griefs and sorrows, as well as our joys and pleasures, we realize that he has, by his loving Christ-like spirit, entwined himself around our hearts, and

Whereas, The thought of parting with Brother Culpepper and his family brings a feeling of sorrow and sadness into our hearts, and our souls grow heavy as we realize that our earnest, consecrated pastor is soon to bid us farewell; but knowing our tender, loving Father who seeth from the beginning to the end, maketh no mistakes, and knowing that our great loss will be mean the gain for our brothers and sisters at Newton, and wishing in some way to show in a slight measure the great love which fills our hearts for Brother Culpepper and his family; therefore, be it resolved,

First, That Poplarville Baptist Church express to Brother Culpepper and his family our heartfelt regrets at having to give them up.

Second, That we extend to them our truest and tenderest wishes for abundant happiness and success in their new home.

Third, That we pray that heaven's sweetest and richest blessings may be lavishly bestowed upon him and his.

Fourth, That our thoughts and our prayers will often ascend to our Father in heaven for their happiness and welfare in their new field, and it would be a pleasure for us to know that sometimes their hearts and thoughts would kindly turn to the little flock at Poplarville.

Fifth, That we wish them to know that our hearts and homes are ever open to them whenever they should come in our midst.

Sixth, Be it further resolved that we send a copy of these resolutions to the church at Newton and request the clerk of the church to read same to the congregation on the first Sunday Brother Culpepper takes charge.

Seventh, That we request that a copy of these resolutions be spread on the minutes of the church at Poplarville, and copies be sent to the Baptist Record and Mississippi Baptist for publication.

Done in conference this 12th day of July, 1908.

H. J. Arledge,
Church Clerk.

Central Association.

Delegates will send their names to Prof. G. H. Brunson and tell him when and how you expect to come. The Association meets at Clinton Sept. 9th, 1908.

P. I. Lipsey.

THE BAPTIST RECORD.

Newton.

Dear Brother Bailey:

I see so many reports of good meetings, that are held in our State that it provokes me to write.

I have held five meetings up to date, and have five weeks more ahead. All of my meetings have been good, conversions and baptisms in all of them. No less than two nor more than fifteen.

I am in fine health, and hope to do good work the balance of the year.

May the Lord bless you and our dear Record.

Yours in Christ,
T. J. Miley.

Utica.

Dear Brother Bailey:

We have just closed a great meeting at Utica. Rev. J. B. Leavell of McComb, assisted by J. W. Jelks of Macon, Ga., as singer, conducted the meeting. Brother Leavell presented the old story of the cross as the saving power from sin. He labored hard to convince the sinner that he is lost, and must repent and believe if he is to have everlasting life. His preaching is strongly Calvinistic, earnestly pleading for the work of the Holy Spirit in the hearts of men. Many say the influence of the meeting is stronger and deeper in its effect than any meeting for some years. There were thirty-one public professions of faith, many of whom were already enrolled as a church member. The town and community have been greatly blessed and all unite in praising God for the manifestation of his power in our midst. Brother Jelks is a good singer, a consecrated Christian worker, a strong Baptist.

This is the last meeting they will hold together during the year. Brother Leavell will return to the Seminary at Louisville, Ky. this fall to complete his studies there.

It is their purpose to engage in evangelistic work in the State next summer. I trust the Lord will keep them busy.

E. W. McLendon,
Pastor.

Bontag Meeting.

This is a little town on the Mississippi Central railroad, between Brookhaven and Pearl River. We preached three sermons a day. Results: 12 accessions.

Pastor, J. M. Sammons is a fine man; and mighty in the Scriptures, and if his members will stand by him, he will bring things to pass.

J. H. L.

A Great Meeting.

I recently had Dr. I. W. Read of Gloucester in a meeting. We consider him quite an addition to our Mississippi forces. We had had weather throughout the meeting, but the people came in the rain and went in the day. They realized something great would be lost if they missed a sermon. We lived for these few days on the shining heights. I believe the meeting has done our church and community lasting good.

Dr. Read is a deep thinker, and yet he presents his thoughts in such plain English all can understand. He is an attractive, forceful speaker. He held the attention of his audience perfectly without any effort on his part to do so. His clear, beautiful thought, his well chosen, impressive

illustrations; and his charming manner of preaching commanded the attention of the audience throughout the meeting. Dr. Read gave us a series of sermons on "the Perfect Christian Life." I wish all of our churches might hear these sermons. We hope to have him again.

A. H. Clark,
Centerville, Aug. 30, 1908.

Columbus Association.

The Columbus Association will meet with Shuqualak Baptist Church on Friday morning before the 2nd Sunday in September, which is the 11th day of the month. All delegates and visitors will accommodate us by sending in their names as soon as possible.

Come, Brother Editor and bring all your good neighbors with you.

W. H. Thompson.

Spring Hill.

We closed our meeting at Spring Hill, Pearl River county, Aug. 6th, with the following visible results: 17 accessions; 8 by baptism, 6 by letter, 3 by restoration, and the church with quite a number of visitors, greatly revived. There was but few, if any who did not come under the gracious influence of the meeting. Tears of joy, or sorrow, dampened most every eye. There was no excitement or great outburst, but a deep spiritual meeting. The congregation was good, considering a sparsely settled country. The ingathering was most sweeping.

On account of delayed mail, we had with us Brethren Niek Davis and G. W. Suttle. Brother Suttle, who is a young man in the ministry, is still in school, did most of the preaching. It is the opinion of the writer, that if his life and health are spared he is going to make one of our greatest soul-winners, and is now second to none in rural churches. With his earnest, practical preaching, and strong personality, he soon wins all hearts to himself, and then the task seems easy to win them to Christ.

When Brother Davis saw how Brother Suttle was winning the hearts of the people, even before it was known whose preaching would be the most effectual, he submitted to Brother Suttle.

But Brother Davis was not idle; he sang, talked, prayed and worked on the ground and in the home untiringly.

We feel that God sent both of these consecrated brethren to us, otherwise we would not have had such a glorious meeting.

G. W. Holcomb,
Pastor.

Four Meetings.

I herewith hand you a report of four of my meetings.

At Casella—Brother R. W. Merrill did the preaching. There were nineteen accessions and eighteen baptisms.

Corinth—Brother Merrill did the preaching, one baptism, one by statement.

At New Goshen—The pastor did the preaching and baptized thirty-one.

At St. Paul—The pastor did the preaching and baptized thirty-eight.

At these last two meetings the church heartily co-operated with the pastor.

To our Saviour be all the praise.

Joel D. Rice,
Pastor.

Thursday, August 27, 1908.

History of Mississippi Association.

The history of the old Mississippi Association has been received at my Texas home. It carried me back to other days and revived many a delightful memory. The work is well done, and Brother Schilling deserves well of the brotherhood for this contribution to the written history of Mississippi Baptists. I am very thankful for a copy, and for a look at the faces of so many of my old friends and co-workers.

J. B. Gambrell.

Some Meetings.

Flora, Miss.—Meeting began fourth Sunday in July, lasted a week. Rev. Martin Ball did the preaching. Our church was greatly revived. One addition by baptism.

New Hope-Madison.—Meeting began here Monday after second Sunday in August. Rev. Tom Tomlinson doing the preaching. Church greatly revived. Eleven additions by baptism and 2 by letter.

Central.—Meeting began here on the first Sunday in August. The pastor did the preaching. Our church seemed to take on a new life. Six additions by baptism—two by restoration, and one by letter, making a total of nine additions.

To God be all the glory for the work done in these churches this summer.

J. G. Murphy.

Heuck's Retreat.

Dear Brother Bailey:

We have just closed a meeting of five days at Heuck's Retreat, with two services a day. Brother R. H. Purser came to us from Brookhaven on Monday and preached for us four days. His sermons were like sweet breezes from heavenly groves and our souls rejoiced together in hope. The community is made up almost entirely of church members, and there were no additions by baptism. Nine were added by letter or by statement, bringing some of the very best material from the older neighbor churches into this two-year-old sister. Mrs. J. was with me and organized a Ladies Aid Society with a good membership and Mrs. Prof. Woodward as president. Heuck's Retreat is now stronger than ever before and much better prepared for effective work.

On Thursday, at the close of the evening service, I surrendered the pastoral care of the church. It is quite distant from Clinton and requires three railroads to reach it from here, with much good time spent on trains and at depots. Bro. J. P. Hemby has a good home in Brookhaven, where I think he ought to be; but he is in Arkansas where I do not think he ought to be. He belongs to Mississippi; has preached all about in this country, has been Moderator of this Association and Secretary of the Baptist State Convention, and I feel like he ought to be here helping to build up the State in righteousness. So I offered my resignation in his favor for the balance of the year and commended him to the church. Brother Purser endorsed my commendation and the church unanimously called him.

I trust it may be the divine pleasure for him to come to his own again, into his sweet home at Brookhaven; unto the good people among whom he has labored so long and unto the blessing which I trust has been reserved for his maturer years. The

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brethren wanted to sing a hymn and give me the parting hand; but I did not want it so; I have given the parting hand many times too often already, and it would make my heart ache. They stood together and I prayed God to bless them and keep them together and help them to walk together in his likeness. And so we parted.

John L. Johnson.

Heuck's Retreat, Aug. 20, 1908.

An Endorsement.

In the last issue of the Record Brother W. A. Jordan has a timely article, headed "The Baptist Drift." As I see it, he has stated facts which should cause every true Baptist to stop and think.

I desire to say amen with all my soul, to every word he said.

God save our great schools, for they are such a power for good or evil.

J. J. Justice.

De Quincey, La.

Meeting at Union.

Meeting at Union, July 26th, to Aug. 2nd, with two services a day, dinner on the ground, and no service at night. Brother G. W. Hollowell is the much-loved pastor, and has been for 25 years. The attendance was large and interest good. Six happy souls were baptized into the fellowship and one joined by letter. This historic church has accomplished a great deal for the glory of Christ. I returned home Sunday evening, preached at night, and baptized one young lady into the fellowship of this church.

The praise be unto Him.

J. A. McCord.

Sardis, Miss.

A Note.

I was with Brother Steen at Wilson Grove in Sunday School meeting for Saturday and Sunday (2nd in July), and stayed over and held his meeting for him, and we closed on Thursday with 21 accessions, 15 of whom were for baptism.

I went to Stringer 4th Sunday in July for Sunday School institute, and remained there until Thursday in a meeting. We had 28 accessions.

Yours,
J. E. Byrd.

Mexican Baptist Convention.

Our Mexican National Baptist Convention is to be held in Saltillo, Mexico, October 8 to 11. A most excellent program has been prepared and we are expecting a feast of good things, intellectual and spiritual.

I take this opportunity to announce that Mr. J. R. Potter of Blue Springs, Miss., is arranging an excursion to start from Tapelo and going via Memphis over the Frisco line, leaving Tapelo, October 6th and reaching Saltillo the 9th. Round trip ticket costs \$30.93, which is less than half of the regular price. Quite a number of our Mississippi pastors have expressed themselves as desirous of taking this trip, and I sincerely hope they may do so. The ticket will be good for 25 days with stop-off at any point. While all the business of the Convention will be conducted in Spanish, important parts of the program may be interpreted into English, provided that a goodly number of American brethren are present from the United States. Brethren, go to the Convention, it will do

us good, and you too. Those wishing to go and desiring further particulars may address Mr. J. R. Potter, Blue Springs, Miss.

I am resting a few days with my family at Blue Mountain, Miss. Am planning to leave for Mexico the last of August.

J. G. Chastain.

Three Meetings.

On Saturday before the third Sunday in July we began our meeting at Bethany, a church that has stood for God most a century.

We had as a helper Rev. J. P. Culpepper, who held forth "the Word" for 7 days, with power. We had a great meeting.

(1) Because of the strengthening work done in the church.

(2) Because the Spirit of God was with us in His convicting and converting power. We saw middle-aged men, boys and girls happily converted, and the beauty of it all, they followed Jesus down into the water and came straight way up out of the water.

Visible results: 15 accessions, 5 by letter. This church has received into her fellowship this year 24 members, 12 by baptism.

The fourth Saturday found the writer at Antioch with Rev. L. D. Posey to do the preaching. We never heard the doctrines set forth any plainer. The church as a whole, I think, received great benefit, because of the preached word. Visible results at this church: 2 accessions, one by baptism, one restored.

On Saturday before the first Sunday in August we began our meeting at Carson, had as a helper Pastor J. B. Join.

The rain interfered somewhat, but the preacher preached, and the people came.

Visible results: 33 accessions, 20 by baptism, 10 by letter, 1 restored, 2 under watch-care. 4 years ago this church was organized with 28 members, now we have a membership of about 125.

This church moves from one-fourth to one-half time, from \$150 to \$400 on pastor salary. I don't know when I ever saw the Spirit manifest himself with such power as during this meeting.

The brethren are going to build a home for their pastor and have him live with them.

Bless the Lord.

J. O. Buckley.

Shiloh.

We began our meeting at Shiloh, Holmes county, the third Sunday inst., with Brother Haywood to our help. His theme is salvation by grace. The meeting was enjoyed by all. We feel that we are better prepared for service by having him with us.

May the Lord bless his efforts is our prayers.

L. I. Thompson.

Notice and Request.

The Convention Annuals have been sent to the clerks of the Associations, according to resolution of the Convention.

Those desiring them will please write their clerk, enclosing three cents for postage, rather than the officers of the Convention. The clerks will please call at their express offices for the Annuals, so as to be able to comply with request for them.

Walton E. Lee,
Recording Secretary.

Light Needed.

Editor Baptist Record:

In the Baptist Record of the 6th appears a statement from H. F. Sproles, about Brother Sutton's meeting at Harrisville, in which there seems to be some reflections on the church and her former pastor.

I ask permission to make some plain statements. Brother Wayne Sutton pastored the Harrisville church for 16 years previous to 1905 and was appreciated by a majority of the members and this scribe as well. Brother Sproles contrasts this year's work with last year. In 1901 the church paid pastor \$105, \$15 for missions; 1904, the last year he preached there pastor's salary \$150, missions \$3.60, membership of church at this time, 268.

I offer no criticism, but rather thank God for the work done. When I took charge of the church she had been pastorless for two months. The church building in bad condition, roof rotten, walls weather beaten, so we had to repair the house at a cost of over \$300, which we did, and we organized a woman's aid society, the influence of which had a great deal to do with the present year's work. Two years of my pastorate we fell behind on missions, but after preaching Christian duty faithfully, I made it possible for the church to raise pastor's salary from \$150 to \$225. I often weep over my failures and shortcomings. It would have been more like the spirit of Christ to have prayed for the hard worked pastor, rather than to intimate a criticism, as Brother Sproles did.

J. C. Buckley.

Schley, Miss., Aug. 22, 1908.

Southwest Texas.

W. A. McComb.

For two weeks we have enjoyed this delightful climate. My wife and two little girls were here when I came. Brother R. A. Cohron is the bishop of the Baptist Church here. He and his noble wife have shown us many kindnesses.

Brother and Sister Newman, formerly of Utica, also make this their home. Also Brother and Sister Butt, formerly of Memphis, Tenn. Sister Butt is the sister of Brothers E. E. and M. K. Thornton of Mississippi. We have also met Mr. and Mrs. Doty of Mississippi. Mrs. Doty is the sister of Brother W. F. Yarbrough of Mississippi. All these old friends have been kind to us and helped to make our stay here very pleasant.

I have preached for Brother Cohron and the Lord has graciously manifested himself to us. We close our meeting tonight. After a brief visit to Plano, my old charge, we will go to Mineral Wells, Texas, where I will leave my family, and I will return to Alexandria, La., Sept. 1st.

This is a lovely country. The altitude is 1750 feet above sea level and the mountains rise higher just beyond the town. The climate is delightful. One from the low country can scarcely realize that this is August. It is delightfully cool even in the day time and at night one needs considerable cover. There are a great many people here for their health, and there have been some remarkable cures, especially of lung trouble.

May the blessings of God rest upon our Mississippi friends is my sincere prayer.

I have resigned at Alexandria, La., and will enter the evangelistic work Oct. 1st, under the Home Board, with headquarters at Clinton, Miss. I earnestly crave the prayers of the brethren and sisters upon me and my family, as we enter this new field.

Kerrville, Tex., Aug. 18, 1908.

News in the Circle.

Martin Ball.

Pastor W. W. Muirhead had a splendid meeting at Berry last week. The pastor was aided by Rev. E. L. Hughes of Hunter, Okla. The church was greatly revived.

Pastor L. E. Thompson closed a good meeting at Shiloh. He had the aid of Brother Haywood of Clinton. The church was greatly revived and many sinners saved.

Rev. W. H. D. Watson closed a good meeting last week at Pine Bluff Church, Montgomery county. 12 received by baptism and one by profession. He was aided by Rev. J. D. Barnes of Ethel.

Pastor J. E. Burns of Ethel, closed a glorious meeting at Hebron Church, Montgomery county, recently. 12 additions by baptism, and the church much revived.

The Fifth Sunday Rev. W. W. Muirhead will preach a meeting at Poplar Springs School house in Carroll county. He will be aided by Rev. E. L. Hughes.

Pastor R. A. Kimbrough writes from Blue Mountain: "Fine meeting at Ashland, Miss., recently, where I helped Brother J. E. Buchanan. 12 additions. I have just returned from West Tennessee, where I helped in two meetings with conversions and baptisms resulting in both."

The Fifth Sunday meeting of Yazoo Association will convene at County Line Church at 10 o'clock Friday morning before the Fifth Sunday. Dinner on the ground—everybody invited.

The Supreme Court of Maine has, after six months' earnest consideration, decided that no paper in the State can publish whisky advertisements even of firms handling liquors outside the State. Still the tide rolls on and closes in on every side.

Dr. L. L. Scarborough preached a splendid sermon at the B. Y. P. U. Encampment at Palacios, Texas, under the influence of which 40 people professed Christ. God honors his word when it is preached in simple purity.

As a result of Evangelist Earl D. Sims' meeting in Jacksonville, Fla., two churches were organized, and Rev. N. R. Cate becomes pastor of these churches. Brother Sims is the State Evangelist of Florida. He enters heaven and remains till he accomplishes something.

The Smyrna Church, near Murfreesboro, Tenn., recently ordained Brother L. T. Hastings to the Gospel ministry. He is a splendid young man, and will enter the Union University in September—his church meeting all the expenses.

Rev. G. A. Chunn has resigned at Ross, Tenn. It is not stated what he will do or where he will go.

Pastor Martin Ball aided Pastor Muirhead in a meeting at Poplar Springs Church, Montgomery county, last week in which 30 people professed faith in Jesus and will unite with the church.

home in Tennessee for China August 26. He places his three motherless children in the Margaret Home, Greenville, S. C., while he goes to give the Gospel to the heathen.

Pastor W. I. Hargis was recently aided in a good meeting at Concord Church, Chalchate, Miss., by Rev. Roswell Davis, of Humboldt, Tenn. 12 additions by baptism.

The church at Winona is rejoicing in a continual revival. Last Sunday two splendid young men were received for baptism. One of them the brilliant son of Prof. W. J. Taylor so well known as a teacher in North Mississippi. Baptisms occur almost every Sunday.

Pastor Z. Ferrell of Sebree, Ky., recently closed a meeting at Equality, Ill., in which there were 56 added to the church by baptism. There were 71 professions.

The church at Milan, Tenn., has called Rev. W. L. Norris of Columbus, Ky., and it is thought he will accept. He has done a great work at Columbus.

A splendid meeting was recently closed at Hilton Memorial Church, Statesboro, Ala., in which the pastor, W. R. Thomas was assisted by Pastor W. W. Lee of Monticello, Ala. 71 additions—56 by baptism.

After fifteen months' travel and rest in Europe, Prof. W. O. Carver of the Seminary, Louisville, Ky., has returned and will assume his labors in the Seminary in October.

Pastor J. C. Midgett has resigned at Clinton, Ky., and accepted the work at Sturgis, same State. He will also take charge of the Sturgis College.

Prof. J. G. Hunt, Summerville, Ga., has been added to the editorial staff of the Christian Index. He is reported to be a strong writer.

The church at Orinda, Tenn., has secured the services of Rev. L. C. Kelley of Kentucky. This church supports a missionary in China.

Rev. T. D. Wallace of Lookfoma, filled the appointment of his son, B. F. Wallace, at Mission, near Winona last Sunday. The community was charmed with his preaching.

Pastor B. F. Wallace was assisted in a meeting at Bearie last week. 10 additions to the church.

Dear Record:

Last Sunday was a great day for the Baptists of Okolona. We called the names of 44 new members, 34 by baptism, and 10 by letter, besides two others, who joined by letter. This was the fruits of the Cates meeting, though Brother Cates did

not preach a sermon on account of sickness. Brother Hall, his assistant, did the preaching, and did it well. The Presbyterians and Methodists received about the same number.

The meeting was one of the best I ever attended. The good effects are manifest in our whole town and community. Our church seems to be thoroughly united and the one sentiment prevailing is not to serve ourselves, but Lord Jesus.

Last Sunday we organized a flourishing B. Y. P. U., and the Sunday School is in most excellent shape. The prayer meeting, too, is largely attended, and has much spiritual power.

Brother B. G. Lowrey was with us last Sunday to present the Laymen's work, and also the Tri-State Sanitarium. This he did in an excellent and profitable manner. May the greatest idea of the century have its realization in the near by time—to preach the gospel to every creature. God help us that this may be true. "Heal the sick," is still a part of the great commission. Let us thank God and rejoice that so many good meetings reported through the Record.

Brother Ball's work in thus keeping us abreast of the time is full of interest and profit.

I was providentially hindered from attending the Convention at Meridian, but we must rejoice at the good reports from our work and bright prospects ahead. God's presence has been with us and will be our future stay, and we shall succeed.

Our prayers should be fervently made for Brother George C. Cates, who is now in New York City trying to regain his health. Brother Cates is doing a great work, not only in saving souls among us, but giving largely, even up to what is paid him so bountifully for his service, for our general work. He is also stimulating our churches to greater liberality. The meeting here donated \$1,000. The local pastor and organist were handsomely remembered by the brotherhood.

My best wishes for the Record, and love for the noble editor.

A. P. Pugh.

Okolona, Miss., Aug. 13, 1908.

A Glorious Meeting.

We have just closed a series of meetings at Shiloh Church, in Marion county. The services lasted six days. These six days were well spent in God's service, and to his glory. There were 30 souls added to the church, and 20 of these by baptism.

Brother J. C. Parker of Clinton, Miss., came to the assistance of the pastor, L. F. May, on the second day, and the Lord saw fit to work with his servants to win souls for Christ at Shiloh. Brother Parker did all the preaching after he came and he did it well. He preached salvation by grace through faith in Jesus.

God saw fit to grant to his people at Shiloh the greatest revival that they had ever had and more souls were won for Jesus in this great revival, than had been witnessed before in a single revival. We give all the praise and glory to God for it was God who gave the power and the increase.

L. F. May.

Tylertown, Miss.

Mississippi's Educational Needs.

To the People of Mississippi:

The best blood of the world courses through the veins of the white people of Mississippi. It is the blood of both pilgrim and cavalier and has been handed down through the centuries without taint or corruption. No people or nation has more right to be proud of ancestry than has this people, nor can any boast of brighter record in deeds of valor both on the field of battle and in the halls of statesmanship. Page on page might be written of our Lamars, our Georges—and even of those who are still recounting the deeds of our great on the stage of public activity. But our purpose is not to point to the pages of the past, but to train your vision on the future by arousing your interest in present conditions and future possibilities.

Since the organization of the public school system of Mississippi there has been wonderful development of our intellectual and material resources. As our school system has developed our people have grown in power and in wealth. This is no coincidence, but is an illustration of a general law that the wealth-earning power of a people is in direct proportion to the character and the amount of the education they receive. "Our schools have not been poor because we are poor, but we have been poor and are now poor because our schools have been poor." With all the improvement in our educational facilities we find our school system in many respects crude and unsatisfactory—failing to give our boys and girls a fair chance in the race of life with those of other sections. Our towns and cities are doing well, but even their schools are weak in some points, especially in that no training is given to dignify labor. Manual training and domestic science, absolutely necessary to make the hand deft and skilled, are no part of the course of study. In this particular, even our city schools are behind those of every other State in the Union.

But the great problem for our State to solve, and solve quickly, is the problem of the rural school. We believe that the boys and girls of our rural sections should have equal educational advantages with those of our towns and cities, and that all of our youth should have as good opportunity as the youth of any section of the country.

In comparing educational conditions in Mississippi with those of other States we find, (1) that 37 States and Territories have longer school terms than Mississippi; (2) that 46 of them spend more on the education of each child than does Mississippi; (3) that the average rural term in the United States is 25 per cent greater than it is in Mississippi; (4) that the amount spent for public education in the Union is more than \$13 for each adult male, while in this State it is only \$5 for each adult male. We find that Mississippi spends less according to per capita wealth than does even Massachusetts, where the average wealth is very high. In Massachusetts there is spent for public education 3.45 mills on each dollar of property value. The average wealth of each inhabitant is \$1,449, which makes it cost each person \$4.911 a year for education. This is just about one-third of one per cent on his property. In Mississippi each person is estimated to be worth \$425, on which he pays a rate of 2.65 mills, making a yearly tax of \$1.126, which is less than 3-10 of one per cent on his property. These figures are based on the last census and are here given because prominent persons have been heard to remark that Mississippi has gone "educationally mad" and is doing more for education, according to per capita wealth, than any other State in the Union. Statistics show that this is not true.

In this comparison we also find that thirty-six States and Territories have a higher rate of literacy (i. e., less illiteracy) among the adult male white citizens than has Mississippi. It is a fact worth noting that in 1900 there were 12,293 white men over 21 years of age in Mississippi who could not read nor write.

Such facts as these would warrant us in making a careful examination of our entire public school system. If we are not getting satisfactory results, where lies the trouble?

The first point that calls for attention is the lack of uniformity and consistency in applying public funds to this work of educating our children. Mississippians do not believe in class-legislation but in equality of privileges so that all may share alike the burdens and the benefits of legislation and taxation. Whatever our opinions may be with regard to the kind of education the State owes the negro child, we will all agree that there should be no discrimination among the white children of the State. This facts, however, contradict this theory. We find that the State is now giving the white children of some communities only four months while it gives others eight months of school (without local tax); that the former teachers who are paid in some counties as low as \$130 per annum, the latter are taught by those who receive nearly \$500 a year. We find also that these children who are thus discriminated against in length of term and quality of teachers have, as a rule, poor ac-

those in other sections are well provided in this respect.

We find that many of the children of the State have not access to high schools; that thousands of our children in the rural districts are being taught by incompetent, inexperienced teachers; that the matter of supervision is sadly neglected in some counties, notwithstanding the general improvement that has been made in this respect in recent years. We find that in some counties there are no school libraries; that many of the counties have no local levy for the rural schools, to supplement the State appropriation, and that in hundreds of districts the people are content to see the schools run only a few months in the year, under poor teachers, in wretched houses, while they have not taxed themselves (locally) one cent to improve these conditions. We further find that the very heart's blood is being drained from our rural sections because of the superiority of the town and city schools.

Finally, we find that our State stands today the only civilized spot on the globe that has failed to provide for the professional training of our rural teachers.

In view of these facts, we earnestly plead that the time has come when we must improve these conditions. We must have (1) a more uniform method of distributing school funds appropriated by the State; we must have (2) not less than six months school for every white child in Mississippi (it should be nine months); we must provide (3) comfortable and attractive buildings and surroundings in every community; we must have (4) scholarly and well trained teachers for all our children; we must have (5) intelligent and energetic supervision in every county; we must have (6) a library in reach of every school child in the State; we must have (7) better salaries for our competent teachers; we must have (8) more local taxation—for this is the basis for longer terms, better houses and better teachers.

Most of these improvements are directly in the hands of the people; some of them rest with the law-makers. But the people are the law-makers in this country; hence the responsibility for all these matters rests on their shoulders. It is necessary that the conscience of the people should be aroused on this important subject. Let us not rest content with the advances we have made, but remember that nothing is too good for our children in the matter of preparation for the struggle of good for our children in the matter of preparation for the struggle of life. Let us not be deceived by the cry that we are too poor! No

people is too poor to educate its youth. "Is it not better to spend money to make men and women than to sacrifice children to save money?" Shall we continue to be dependent on other sections for trained men to plan and construct our buildings, to superintend our factories, and to furnish the brains to work up the raw material of our wonderful resources into the finished product? Shall our boys grow up to be "hewers of wood" only, because we refuse to place them in position to compete with brain instead of muscle? Let our people arouse themselves to the fact that conditions have changed since the time of our school days. True, we went to school in log houses and sat on split logs for benches; so, also, did our ancestors ride in stage coaches. But neither of these facts is an argument why we and our children should not profit by the advancement that has been made in civilization.

The world calls today for prepared men and women to do its work. The lawyer of tomorrow must be a man of educated mind and broad knowledge; the physician must possess a trained mind and hand; the merchant must know other books as well as his ledgers; the farmer must be able to delve in the printed page as well as in nature's soil. The time has passed when natural aptitude and mere force of will and energy can place a man in the ranks of leadership; henceforth he must have a trained mind as well.

Shall we prepare our boys and girls to answer the call?

Very respectfully,

Committee of Publication:

Conference for Education in Mississippi.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN'S TEETHING troubles. It is the best remedy for COLIC, WIND, COUGHS, and all the troubles of INFANTS. It is the best remedy for DIARRHEA, and takes no other kind of medicine. Guaranteed under the "Twenty-five cents a bottle" plan. Sold by all druggists. **AS OLD AND WELL TRIED REMEDY.**

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Fourth Edition, 1907, 22 p. Washington, D. C.

Healthy Happy Babies

Mother, you know the summer will be a trying time for your teething baby—a period of anxiety and sleepless nights for you unless you take the precaution to keep his system in condition to make teething easy.

Teethina (Teething Powders)

The prescription of Dr. C. J. Moffett, graduate of Jefferson Medical College, Philadelphia; contains elements recommended by the most advanced medical science to remove the cause of discomfort and keep the system in condition to make teething easy. For 40 years the standard remedy throughout the South during the teething period of teething, colic, hives, etc., in infants.

In nine out of ten cases of cholera infantum that prove fatal from neglect and subsequent treatment, the use of Teethina would have saved the child.

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Trusting Jesus.

Rev. T. L. Bailey.

Trusting Jesus every day—
Trusting him in all we do;
He will guide us all the way,
He will bring us safely through.

Trusting as our days go by—
In every time of need;
He will all our wants supply,
To His guidance, then give heed.

Trusting Jesus every one—
If the day grows dark and drear;
If the storms of life you'd shun,
Trusting Him will bring good cheer.

Trusting ever full and true—
Firmly trusting every day—
Keep this thought in constant view,
He is leading all the way.

Pleasantville, N. J.

Studies of the True Relation of Alcoholism and Morality.

The fact that the attending physician, out of the consideration for the family, often hesitates to report the true relation of alcohol to the cause of death, deprives the social student of statistics that would be very helpful in estimating the actual harm done by alcohol.

A way of overcoming this difficulty is being put into practice in Switzerland and Germany.

A detachable blank accompanies the regular one which the physician makes out in case of death. On this separate section is entered only the age and sex of the deceased, not his name nor that of his physician. The following questions are also asked:

What was the principal disease? Was it preceded by suicide, accident, or crime? Was there evidence of alcoholism, syphilis, mental disease, abortion? Was there hereditary affection and if so, of what nature?

This report is sent in a sealed envelope to the proper officials and incorporated with the annual statistics. The result makes a marked difference in the recorded results of alcoholism. In 1904, the regular reports on alcoholism as a cause of death in Berlin, according to the city Statistical Yearbook, gave 55 cases of death due to alcoholism. The separate section, however, showed that alcoholism had been a factor in 821 cases among men, and 74 cases among women amounting to from 4 to 5 per cent. of all cases of mortality. The most frequent diseases reported in these tables were those of the liver. Alcoholism was reported in 5 per cent. of the mortality from consumption, 81-2

per cent. of other influences including sunstroke (4 cases out of 10), cancer of the stomach, disease of heart and blood vessels, apoplexy, kidney and lung diseases. Hereditary effects of tuberculosis were reported in over three hundred cases of each sex.

Drink Predisposes to Disease.

Dr. R. Trommsdorff has performed some experiments in the Hygienic Institute of the University of Munich, reported in Archiv. fur Hygiene, 1906, which corroborate the results of other investigators concerning the unfavorable effects of alcohol upon the normal vital resistance to infection. Dr. Trommsdorff found that the influence of alcohol was similar to that of cold, fatigue, and hunger. After large doses of alcohol, the efforts toward immunization against disease resulted in but a small formation of the germicidal substance.

Do You Work Hard?

Contrary to the popular opinion, says Prof. E. Kraepelin of the University of Munich, in Munchener Med. Wochenschrift, heavy work is not made easy by alcohol. When alcohol is added to the fatigue products of the muscles, the depressing effect is very marked. The laborer who earns a livelihood by the exertion of his muscles destroys the source of his strength most effectually by the use of alcohol.

The French Premier an Abstainer.

George Clemenceau, the French premier, who is not only a political figure but also one of the most distinguished French writers of the present time is reported by his intimate friend, George Brandes, in the new Berlin weekly Morgen, to be a total abstainer. He has, it is said, the Spartan habit of rising every morning, winter and summer, at 5 o'clock and is in condition to begin work at once. By 10 o'clock he has most of his work for the day accomplished. He drinks no wine or beer.

Rapid Gains by Good Templars.

The Good Templars of Germany gained about 5,000 new members last year. They now have about 1,100 lodges and a total membership of 34,000 as against a membership of only about 4,000 about ten years ago.

Something Better Than Money.

I sat where they sat.—Ezekiel 3:15.

You do not want your life to be a cipher. You want to help some one, and you do not know how. You have very little money to give, perhaps none at all; very little influence; very little of anything.

But you have more than you think. You have the possibility of the most valuable equipment that any man ever had. Here was Ezekiel. He was a youth

just starting in the noblest callings, that of a preacher. Yet God held him back until he had cultivated what you may cultivate. He had all intellectual preparation. He had absorbed the message that he was to deliver to those poor captives down there by the waters of Babylon. In his Oriental manner of expressing it, he had "eat'n" the roll on which that message was written. Still God held him back. There was one more thing which was absolutely necessary. He had to put himself in their place. Then, but not till then, he was prepared for his work.

What is the greatest underlying need in the commercial world today? It is not simply more wages. Men are having larger wages than they ever had in the history of mankind. It is more sympathy. It is a greater willingness on the part of those in position and power to enter into real appreciation of the trials and anxieties of those whom they control. It is a greater willingness on the part of the employee to realize that his employer has his cares as well as he; that he has his sleepless nights, too, and thus, just as often as he can, to give him credit for at least trying, amid many perplexities of his own, to do his best.

Why is it that one preacher will reach a multitude and another will not? That is a question which is seldom easy to answer, because there is no "secret" of success, unless we use the nebulous term "personality," and that does not answer. For who can tell us what personality is? The "secrets" are multiplex, and many of them escape analysis. But among them all, in the successful preacher we shall always find this: When he looks out over his congregation on Sunday morning, he has compassion on the multitude, as Jesus had; he puts himself in their place. No man with a heart in him can be formal or cold or unimpressive when he can say to himself at such a time, and feel it, "Here is a company of struggling men and women, each one the centre of a history; each one in some undefinable way longing to be better than he is; each one stifling his own sob and fighting his own battle. And each one of these trouble-tossed men and women is silently pleading for some word of courage and hope." That is the "secret," if there is any secret. He sits where they sit.

And this same "secret" of influence runs all through life. Whether our pulpit is in the church or the workshop, the school house or the home, we can never really help others until, by the power of just such sympathy as the Master Himself felt, we have put ourselves in their place.

TETTER

can be cured and without much trouble. Don't give it up because your case is of long standing. If you have had your face or hands covered with Tetter, pimples or other diseases for many years, and have tried everything without success don't despair, you can be as easily and quickly cured by Tetter as a case a few days old. Others have tried it after many years suffering and have been absolutely cured in a short time. Try it. Positive cure for tetter, ringworm, eczema, pimples and all skin troubles.

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Properties in Muskogee have tripled in the last year. The best ground-floor position in the heart of West Muskogee addition, in the Queen of the world-famous oil field. Lot and oil rights \$60.00. A few high-grade agents wanted.

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FOR RENT OR SALE

One new six-room residence, with garden, lot, barn, etc. Convenient to Colleges in the town of Clinton. For terms, apply to
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NOTICE, STUDENTS!

Classes in Sophomore and Junior Chemistry, Junior and Senior German, will begin work at Mississippi College September 1st.

J. W. PROVINCE.

GREAT SEED STORE.

Pure Red Rust-Proof Oats, free of Johnson Grass or other noxious seeds. 80 cents per bushel, or 10 or more bushels at 75 cents per bushel.

Harry Vetch, 10 cents per lb; \$9.00 per 100 lbs.

Southern Winter Rye Grass, single bushel \$1.40; sack of 3 bushels \$1.35.

Best Alfalfa, 20 cents per lb; \$19.00 per 100 lbs.

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Thus, one teacher in the school is more successful than another. They may have the same equipment, and often have. But the first has learned to become in spirit a little child, to sit where the scholars sit.

You want to help somebody. Then learn to sit where he sits. The last thing that the good Samaritan gave was his money.

George Thomas Dowling.

Over Half of Our Sunday School Scholars Lost!

What Can Be Done for These?

(From address delivered before the Sunday School Superintendents' Congress at the recent Twelfth Triennial Convention of the International Sunday School Association.)

"What is the true measure of success of the Sunday School?" was asked the Sunday School Superintendents' Congress, at the recent Twelfth Triennial Convention of the International Sunday School Association—"Is it to teach the scholars about Christ, or to lead them to accept Christ?" Without a dissenting voice the reply came back, "To lead them to accept Christ."

"If the true measure of success of our Sunday Schools is to lead our scholars to accept Christ let us consider for a few moments, how far have our Sunday Schools attained their true measure of success?"

"The Report of the General Secretary of the International Sunday School Association shows that at present (1908), there are 13,515,498 Sunday School scholars in the United States and in Canada in the 46 associations reporting, or, to allow for all others, say about 14,000,000 in all; and that there were converted during the last three years 903,028 of them (who have joined the church) in the 46 associations reporting, or, to allow for all others perhaps as many as 1,000,000 in all (in order to give our Sunday Schools full credit for all work done). That is, during the last three years, there have been converted each year about 333,500 scholars, or about 238-100 per cent of the 14,000,000 in the Sunday Schools."

"This is a great improvement since the years 1902, six years ago, when the percentage was but 166-100 per cent a year. It is a gain of nearly 3-4 per cent. annually, probably due in large measure to the increasing observance of Decision Day and to the increasing efforts now made to reach them before they leave the schools. But how about the rest of these 14,000,000 scholars?"

"By collating the best authorities it appears that scholars begin to attend Sunday School, on

an average, at about the age of six years, and leave it on an average, at about 14, and thus have, on an average, but about eight years of Sunday School life. (In schools in which the organized Bible Class has been introduced, this average is increasing. But as the above report shows over 170,000 Sunday Schools and less than 1,700—less than 1 per cent—organized adult classes, it is evident that for the purpose of this computation, they do not greatly alter the result, except as a very important growing factor.)

"If the same rate of conversion (238-100 per cent a year), should continue during the eight years that these scholars are likely to remain in the Sunday Schools there would be converted about 2,667,800 (about 19 per cent.) of them, before they leave. (Whether your school is above this average can be tested by counting all the scholars from 6-14, and then seeing whether or not over 19 per cent of them have joined the church.)

"After they leave (at the average age of 14), during the six years from 14 to 20, conversions will still occur, though less frequently (as the favorable influence of the Sunday Schools be lacking), and the rate would, of course, be less."

"In 1902, when the rate of conversions in the Sunday School, for these years from 14 to 20, was estimated at about 1 per cent per year; and as there is nothing to indicate any advance in that rate, if that rate be taken for these six years, 6 per cent more would be converted of these 14,000,000 scholars, that is, about 278,000 converted before the age of 20, a total of nearly 3,500,000 (or nearly 25 per cent) before they reach the age of 20."

"Statistics of conversions show that more are converted before the age of 20 than after. The figures for 1,000 conversions, as given by Mr. John R. Mott) are:

Under 20 years of age 548 or 54.8-10 per cent.

Between 20 and 30 337 or 33.7-10 per cent.

Between 30 and 40 96 or 9.6-10 per cent.

Between 40 and 50 15 or 1.5-10 per cent.

Between 50 and 60 3 or 3-10 per cent.

Between 60 and 90 1 or 1-10 per cent.

"We see, therefore, that while nearly 55 per cent are converted before the age of 20, that during all the years after 20, there are converted but 45.2-10 per cent. These figures are believed to be very conservative, as a rising vote in Christian assemblies often shows about half or more are converted at, or under, the age of 16.

"Now with less than 3,500,000

Did More Good Than all Other Tonics or Quinine.

When Quinine fails, try Hughes' Tonic. "Your Hughes' Tonic did me more good than all the other tonics or Quinine together." Quinine will not break the chills, but Hughes' Tonic acts like a charm." Sold by Druggists, 50c. and \$1.00 bottles.

PREPARED BY
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converted before 20, at the ratio of 54.8-10 per cent to 45.2-10 per cent, but about 2,886,861 (or about 20.62-100 per cent) of them would be converted after 20, making a total of less than 6,500,000 (less than 46 per cent.) out of the whole 14,000,000 during the whole course of their lives."

"But what about the souls of the remaining seven and a half millions (over 54 per cent of these 14,000,000 of our Sunday School scholars, who, under present conditions and if the present rates of conversions, are going down at the close of life to Christless graves and to face a Christless eternity?"

"What a mighty host! What an awful spectacle!"

Include six cans of Argo Red Salmon is just the thing for unexpected company. There is nothing better to serve from the can. At all grocers.

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to those who will distribute them judiciously to the Glory of God. Apply to Pres. J. W. Beeson, Meridian Woman's College, Meridian, Miss.

A WEAK HEART

weakens every other organ of the body, for they all depend upon the heart to furnish them with an abundance of the pure life-giving fluid. To give the heart power to do this, Dr. Miles' Heart Cure has no equal. It strengthens and regulates the heart action, and furnishes nerve power, the vital element. Money back if first bottle fails to benefit.

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Richmond College.

A Christian College Strongly Endowed and Well Equipped.
Total Value of Property and Endowment \$1,250,000. Additional Endowment of \$500,000 to be Completed this Year. Location in Richmond Offers Many Advantages.

Courses of study lead to degrees of B. A., B. S., M. A., and LL. B. Heads of departments have been called from other strong colleges, and are proved teachers and educational leaders. Library facilities unsurpassed in the South. Special attention is invited to the thorough courses in law. Liberal endowment for aid of ministerial students from other states than Virginia.
Session opens Sept. 21. Two catalogues, one general and one of Law School. Address Pres. F. W. Boatwright, Richmond, Va.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Millersburg, O.

Bad Breeding.

Of all the forms of bad breeding, the smart manner affected by boys and girls of a certain age is the most offensive and impolite. One of those so-called smart boys was once employed in the office of the treasurer of a Western railway. He was usually alone in the office between the hours of 8 and 9 in the morning, and it was his duty to answer the questions of all the callers as clearly and politely as possible.

One morning a plainly dressed old gentleman walked quietly in, and asked for the cashier.

"He's out," said the boy, without looking up from the paper he was reading.

"Do you know where he is?"

"No."

"When will he be in?"

"About 9 o'clock."

"It is nearly that now, isn't it? I haven't Western time."

"There's the clock," said the boy, pointing to the clock on the wall.

"Oh, yes, thank you," said the gentleman. "Ten minutes to 9. Can I wait here for him?"

"I s'pose so, though this isn't a public hotel."

The boy thought this was smart, and he chuckled aloud over it. He did not offer the gentleman a chair, or lay down the paper he held.

"I would like to write a note while I wait," said the caller, "will you please get me a piece of paper and envelope?"

The boy did so, and as he handed them to the old gentleman, he coolly said:

"Anything else?"

"Yes," was the reply, "I would like to know the name of such a smart boy as you are."

The boy felt flattered by the word smart, and wishing to show the full extent of his smartness, replied:

"I'm one of John Thompson's kids, William by name, and I answer to the call of 'Bill.' But here comes the boss."

The "boss" came in, and seeing the stranger, cried out:

"Why, Mr. Smith, how do you do? I'm delighted to see you. We—"

But John Thompson's kid heard no more. He was looking for his hat. Mr. Smith was pres-

ident of the road, and Billy heard from him later, to his sorrow. Anyone needing a boy of Mr. Billy's peculiar "smartness" might secure him, as he is still out of employment.—Youth's Companion.

At Satisfying Religion.

There is a religion which is satisfying, I will call your attention to four features of it: First, a sense of the conscious favor of God. You feel that God loves you, that He holds you in His arms. Second, the consciousness that he has made you good. If the world pours into your lap all its wealth and honors you would still be a miserable creature unless you knew that you were good and honest and true and pure. Third, the consciousness that you are doing your duty to the Lord and to those about you. Fourth, the assurance that all is going to be well. There may be difficulties in the way now, but if we have the assurance in our hearts that all will be well in the end it will bring satisfaction. And this religion you can have without money and without price, on the simple condition that you go to Christ, believe in Him and trust Him.—General Booth.

Laughter a Medicine.

How it blesses the street, a face laughing all to itself. As soon as one sees it, the corners of his mouth begin to twitch, too, with God's gift. Eyes light, strangers greet knowingly, hearts soften, spirits rise, lives brighten, and the world grows friendly, within the circle of the merry echo. Educate your laugh if you can, to ring often and sweet, that you may be able to radiate widely your pleasure and health. If we may judge by the abundance of the glad sound, and its rapid radiations round every source of it, a good time must be part of the established success of Providence.—Wm. C. Gannett.

To pray together, in whatever tongue or ritual is the most tender brotherhood of hope and sympathy that men can contract in life.—Madame de Stael.

Cliffside, N. C.

Dear Editor:

We have one of Mississippi's sons who, am sure, you would be glad to know about Rev. N. R. Stone. He came to us a little more than two months ago; since his coming, about 60 have been added to the church and in addition to this he has a modern church building fastly on its way to completion. It is to have raised or an inclined floor, circle pews, all necessary Sunday School rooms, a gallery and bap-

tistry. He has not only done our immediate town good, but the entire country around. He is now laboring in his 5th meeting, with more invitations coming to him than he can think of accepting, and why is he receiving so many invitations? because he is a man who does things—not one who is dreaming all day long. He is faithful, earnest and eloquent—we are proud of him—send us more like him.

The writer has come in contact with a few of Mississippi's sons, and has found all of them true to the bottom. He is forced to believe that her institutions help to form character as none others or few others do, especially Mississippi College.

Z. B.

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